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ABSTRACT

Designed to provide supplementary learning materials for use in a teaching unit on the Pueblo Revolt of 1680 and to present materials which utilize an integrated approach to learning, this curriculum project for junior high and high school students includes student materials, a teacher's guide, and a play about the Pueblo Revolt. Following the teacher's guide, section I contains student materials designed to correspond chapter-by-chapter with the content of Franklin Folsom's "Red Power on the Rio Grande," an account of the Pueblo Revolt. The work for each chapter emphasizes a particular written language skill. The skill lessons are written and organized to lead students through a series of steps to good Social Studies essay writing. All skills are taught both in the context of relevant content and in light of a readily visible larger purpose. A Cloze Test and a Group Reading Inventory are provided for use as diagnostic tools. Also included are maps and charts and an annotated bibliography. Part II consists of a play about the Pueblo Revolt, entitled "The Last Knot." Many of the project activities are adaptable for use with younger students. (Author/CM)

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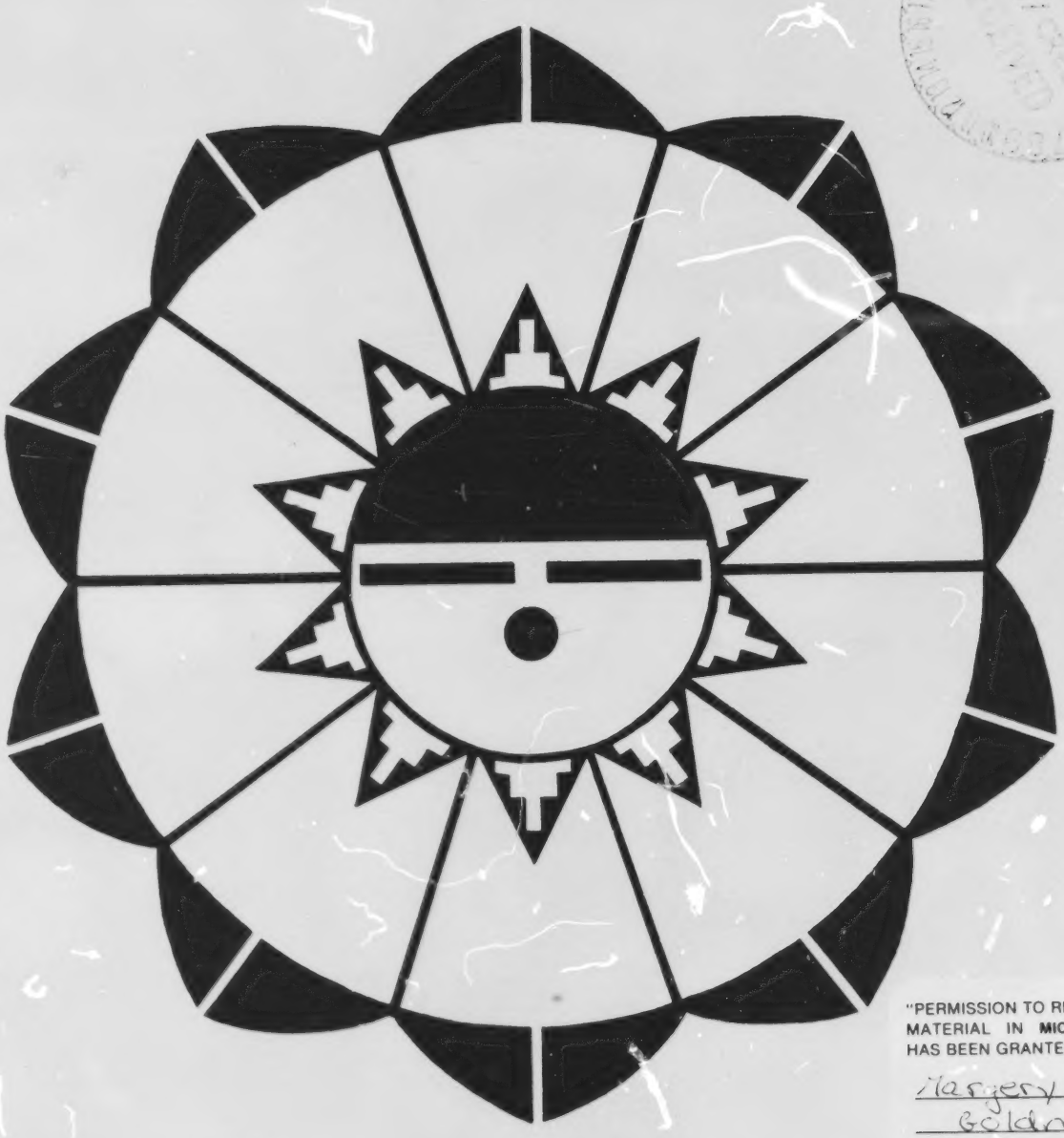

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A Set of Materials for Classroom Learning

by Margery Goldman

The Pueblo Revolt of 1680

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by Margery Goldman

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Countless Pueblo friends have lent advice and support to this project. I would like to give special thanks to Angelina Medina and Herman Agoyo for their knowledgeable contributions to the play, **The Last Knot.**

I would also like to thank Carol Weaukee for her enthusiasm when work was just getting underway, and Linda Golden whose model teaching served as my guide. Louis Baca, I thank not only for his designs, but for his patience.

There is one more person to whom I must give very special thanks, and that is Suze Brasselero. When Suze first took on this project, she thought she was going to be setting type. Little did she know that she would soon become editor, designer, general consultant and, most important, dear friend. Without her this work could not have been completed.

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Beginnings

For a year and a half now I've thought about writing a curriculum unit on the Pueblo Revolt of 1680 to coordinate with the Tricentennial Commemoration of 1980.

In the summer of 1979, at a planning meeting of the Tricentennial Lecture Committee, I brought up the idea to other committee members. No one disputed its value; neither did anyone come rushing forth with funding. And so I waited.

Through teaching at The Santa Fe Indian School that fall, through more Tricentennial planning sessions, the idea persisted. Finally it became easier to act than to allow it to torment me. I hope the results prove useful to you and to your students.

Historical Background

For ten thousand years the Pueblo people have lived in the valley of the Rio Grande. They lived first as hunters and gatherers. Then, when corn came into the area, they began to farm and settle into villages. The people lived in harmony with the land and moved with the rhythms of the earth and the sky. Their religion was at the core of their lives.

In 1540, the Pueblo way of life dramatically changed. Led by Francisco Vasquez de Coronado, a spectacular Spanish expedition with hundreds of armed horsemen and Mexican Indian servants moved north from Mexico. Word of great riches brought them to the Pueblos of the Rio Grande.

It was the Pueblo custom to welcome strangers and share with them. But the Spanish brought with them customs previously unknown to the Pueblo people. They demanded more than the Pueblos could provide, and when the people resisted, they were severely punished.

Disappointed by the Pueblos' lack of material wealth, Coronado returned to Mexico in 1542. The Spanish continued to be attracted by these new lands, though, and over the years more expeditions came north to explore Pueblo country and assess its value for colonization. In 1595, the contract for colonization was given to Don Juan de Oñate. In 1610, Santa Fe was established as the seat of the new Spanish provincial government.

The Spanish brought to the New World traditions of European colonialism justified by Christian doctrine. They came with a plan to conquer, and to convert. The missionary program set out to make all Indians Christian. With forced Indian labor churches were built in every village. Indians were forbidden to practice their own religion; their religious leaders were constantly persecuted. In order to continue, the Pueblos took their religion underground and practiced their own ways in secrecy.

Spanish civil government competed for Indian labor throught the feudal 'encomienda' system. Spanish soldiers serving in the Southwest were not paid a salary; rather they were granted tracts of land and the services of a number of Pueblo Indians. Entrusted with the protection and Christian education of these Indians (the verb 'encomendar' means to entrust) the 'encomendero' was then entitled to reap the harvest of their labors. Other Indians were forced to work as slaves in Spanish sweatshops weaving cloth and tanning hides.

Through the mid 17th century the situation grew worse for the Pueblo people. Famine and drought spread throughout the land. Religious persecution grew more intense. In 1675, a highly respected religious leader from San Juan known as Po?p'ay* (Popé) was arrested along with 46 other religious leaders and brought to Santa Fe. All were accused of practicing witchcraft. Three were hung and the others publicly whipped. Unable to bear the burden of Spanish oppression

any longer, Po?p'ay returned to San Juan and began making plans for revolt. He met with other Pueblo leaders, first in San Juan, later in Taos to work out the strategies for attack. The plans they developed involved the unification of all villages.

Simultaneously at dawn of August 11, 1680, all Pueblos were to attack the Spanish capital of Santa Fe. By foot, messengers carried the plans to each village; knotted ropes designated the day of revolt. On August 9, two messengers from Tesuque were captured by the Spanish and plans quickly changed. On August 10, 1680, at dawn, the Pueblos made their stand for freedom.

*Po?p'ay is the Tewa spelling of the name. It is the spelling I have used in the play **The Last Knot**. Throughout the student activities in this unit, however, I have used the English spelling Popé – to correspond with the text **Red Power on the Rio Grande**.

Purpose

1980 marks the 300th anniversary of the Pueblo Revolt. Through The All Indian Pueblo Council Tricentennial Commission a wide variety of commemorative events have been planned. It is the purpose of these events to educate the public, Pueblo and non-Pueblo alike, as to the history and significance of the events of 1680.

For Native American students studying this period of Pueblo history in the classroom, few learning materials are available. Franklin Folsom's book, **Red Power on the Rio Grande**, is written for a young audience and presents a good account of the revolt; however, no supplementary materials have been written to reinforce its content. It is the first purpose of this project then, to create a set of supplementary learning materials for use in a teaching unit on the Pueblo Revolt.

This project, **The Pueblo Revolt of 1680**, includes the following units:

I. **An Activity Guide for Teachers and Students**
   - Teacher's Guide
   - Section One — **Red Power on the Rio Grande**
     - Chapter by Chapter Activities
   - Section Two — Charts and Maps
   - Section Three — Extentions
   - Section Four — More Vocabulary Activities
   - Section Five — Annotated Bibliography

II. **The Last Knot** — A Play about the Pueblo Revolt of 1680

III. **1680** — A Board Game for Active Learning

IV. **The Pueblos 1680** — A Pair of Classroom Maps
   The Pueblos 1980

This project is not an entire curriculum. The units themselves (with the exception perhaps of the play) do little to teach historical content; rather they serve to reinforce, organize and extend information received from other sources.

The second purpose of this project is to present materials which take an integrated approach to learning. Units I and II in particular are designed to strengthen students' Reading and Language Arts skills through the content area. These materials have been written with junior high and high school students at the Albuquerque and Santa Fe Indian Schools in mind. Their Social Studies curriculum as well as their needs in oral and written language work have been my guide. Many of the activities can also be adapted for use with younger students.

I have tried to design a number of these activities in such a way that not only Social Studies, but Reading, English, Art and Title I teachers working in departmentalized situations might find them useful. Though many teachers believe in the merits of an interdisciplinary approach, finding the time to coordinate efforts can be a real problem. Perhaps, in a small way, these materials can be helpful.

Unit I

An Activity Guide for Teachers and Students

TEACHER'S GUIDE

This Teacher's Guide will explain in detail each section of activities in Unit I.

SECTION ONE – RED POWER ON THE RIO GRANDE

Section One is a set of student materials designed to correspond chapter-by-chapter with the content in Franklin Folsom's **Red Power on the Rio Grande**. The work for each chapter also emphasizes a particular written language skill. Taken as a whole, these skills lessons are written and organized to lead students through a series of steps to good Social Studies essay writing. The chart below shows the overall organizational plan of Section One.

RECEPTIVE SKILLS	*ORGANIZATIONAL SKILLS*	*EXPRESSIVE SKILLS*
Getting the Facts	Sequencing	Writing an Essay
Using the Context	Getting the Main Idea	
	Using the Main Idea	
	Outlining	
	Drawing Conclusions	

From sharpening *RECEPTIVE* skills through Getting the Facts and Using the Context, students move into developing good *ORGANIZATIONAL* skills through Sequencing, Getting the Main Idea, Using the Main Idea, Outlining, and Drawing Conclusions. Finally, students build on these earlier lessons by demonstrating their *EXPRESSIVE* skills through Writing an Essay.

All skills then, are taught both in the context of relevant content and in light of a readily visible larger purpose.

Cloze Test

The **Cloze Test** found at the beginning of Section One may be used as a diagnostic tool to assess a student's knowledge of the Pueblo Revolt before the teaching unit begins. This test may also be used for post-test purposes. A completed **Cloze Test** may be found at the end of the Teacher's Guide.

A Group Reading Inventory

To be efficient readers in any content area, students must learn how to best use their books. A Group Reading Inventory is an effective diagnostic tool for assessing a student's ability to use a content area text correctly. In addition to 10 questions covering the uses of various book aids such as the Table of Contents, the Index, etc., a Group Reading Inventory includes 5 comprehension questions over a short reading selection chosen from the text. These 5 questions can help a teacher assess the appropriateness of the text's readability for his/her class.

The remaining materials of Section One, those that coordinate chapter-by-chapter with **Red Power**, are fairly self-explanatory. Just a few comments on particular chapter lessons may be helpful.

Chapter 2 – Sequencing / Timelines

Since timelines are often difficult for students to handle, two have been included in this lesson. The first, with lines for appropriate years already drawn in, is the easier of the two. The second may be used with those students already familiar with a timeline format or for extended sequencing work. The inclusion of two student activity sheets per lesson, one with additional tools for success built in, will come up again in these learning materials. Hopefully, this will allow for greater student success.

Chapter 3 – Using the Context

Follow-up Suggestion: **Sharpening Dictionary Skills**

In class, have students look up each new word in the dictionary to see if the meaning they have chosen is listed. This can lead to discussion of:

1. The variety of definitions dictionaries list.
2. The need to be discriminating when using dictionary definitions.

Chapters 10 and 11 – Drawing Conclusions

For more information on the state of the Pueblos after 1680, see the videotaped Tricentennial Lecture by Thomas E. Chavez. (Check Bibliography for additional information.)

General Review – Writing an Essay

Following the outline page for the final activity in Section One, "Writing an Essay" is a paper ruled for correct paragraphing. This is to be used as an aid for those students still unfamiliar with correct paragraph form.

SECTION TWO – CHARTS AND MAPS

Section Two provides 8 different organizational tools for teachers and students to use.

Chart #1 – Pueblo / Spanish Life 1680

Chart #1 is designed to help students understand the roots of conflict. When very different beliefs and values come together, there is bound to be a clash, as there was in the 17th century Southwest. Discussion may include comparing the causes of the revolt of 1680 with the causes of other wars students have studied.

Follow-up Suggestion: **Pueblo / Spanish Life 1680**

After studying the post-revolt period, return to this chart and fill in the information for Pueblo / Spanish Life 1692. How had things changed from 1680? What changes made it possible for the Spanish to return?

Chart #2 – The Pueblos 1680 / 1980

Chart #2 is designed to lead to a discussion on comparative life styles between the old Pueblo people and the modern. How is Pueblo life today the same as Pueblo life in 1680? How is it different? How are the problems people face the same? What kinds of solutions do people find for their problems today?

Chart #3 – On Planning the Strategies for War

Chart #3 is designed to help students organize further comparisons between the Pueblos and the Spanish in 1680.

Follow-up Suggestion: **On the Return of the Spanish 1692**

After studying the post-revolt period, return to this chart and see if any of the information had changed by 1692. If so, did any of these changes make it easier for the Spanish to return?

Map #1 – Across America 1680

This map has been included to help students put the events of 1680 in a larger perspective. Depending on a teacher's purpose, the map could be labelled "Important Events in Indian History – 1680" or "Important Events Across America – 1680". Other categories for comparison could of course also be selected.

Maps #2-5 – The Pueblos 1680, 1980

These maps correspond to the large classroom maps included with this project.

SECTION THREE – EXTENTIONS

Section Three includes a variety of activities integrating Social Studies, Art and Language Arts.

Pueblo Crosswords

Two Pueblo crossword puzzles have been written – one with the answers included at the bottom of the page. A completed crossword puzzle may be found at the end of the Teacher's Guide.

Design the Mural

Clearly, this activity has no purpose unless a mural could actually be completed. For a class interested in this project there are many sites to explore. Wall space within the school, wallspace in other schools, Indian Health Service Clinics, PHS hospitals, the Department of Education, city libraries and Indian administrative offices are but a few possibilities.

Pueblo News – August 11, 1680

This sample news page may spark the interest of Journalism and English teachers. Students are to pretend they are living in 1680. The Pueblo News (Why was it not called the 19 Pueblo News?) has just hit the stands with word of the revolt. Using the headlines given, or making up their own, students are to write newspaper stories about the events taking place.

Preparation: Examination of newspaper "style" of writing.

Follow-up Suggestion: **Publishing A School Paper**

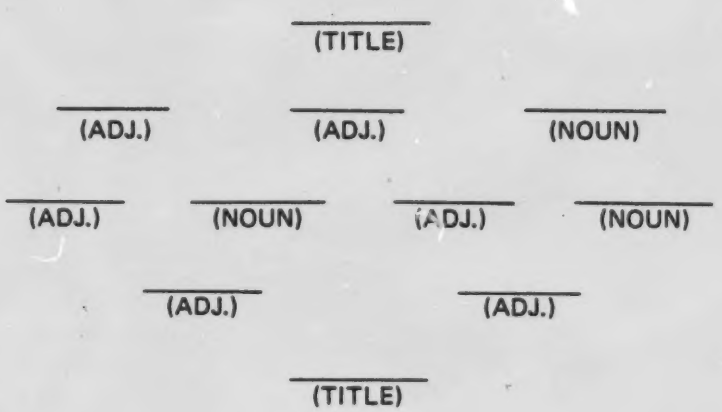
"Print" copies of the paper for distribution throughout the school.

Letter Writing / A Call for Help

This activity has two objectives. The first is to have students practice letter writing skills. The second is for students to experience the communication between tribes and the unification of tribes necessary for the success of the revolt.

Poetry and Patterns / A Diamante

Section Three includes a diamante form for student use. A diamante is a simple, tightly structured poetic form. The name 'diamante' comes from the diamond shape formed by the placement of the poem's words. Generally, diamantes are a good tool for integrating Language Arts and other content area subjects. Specifically, they are useful for generating new vocabulary and reviewing parts of speech. The form of a diamante is as follows:



If you choose to write diamantes about the Pueblo Revolt, it may be easiest to begin with a whole class activity. A simple procedure is to first generate, with students, a list of adjectives and nouns relevant to the content. Then put the diamante form on the board and select words from your lists to create a poem. (Titles will not necessarily come from the lists.)

Here is an example done with a 3th grade Social Studies class studying the Pueblos.

ADJECTIVES	NOUNS
HOT	TREES
DRY	SALT
MUD	DESERT
ADOBE	WORK
MANY	RELIGION
HARD	RULES
STRONG	HOUSES
LIVING	SLAVES
BREATHING	YUCCA
	VILLAGE

PUEBLO

MANY ADOBE HOUSES

HOT DESERT STRONG RELIGION

LIVING BREATHING

PUEBLO

Giving students a regular pattern to follow is an invaluable aid in developing confidence in writing skills. A good pattern will provide just the right amount of structure to stimulate student input. Two more suggestions for writing activities built around consistent language patterns follow. All activities could of course be adapted to the content of any subject area.

Follow-up Suggestion 1: **Color Poems** (from Kenneth Koch, **Wishes, Lies and Dreams**)

The only rule for writing color poems is that each line of the writing must contain at least one color word. For example, a color poem about the revolt could begin:

They fought under blue skies.
They climbed over brown adobe buildings.
The Spanish wore shining silver armor . . . . . etc.

Poems can be as long or as short as you wish. Interesting juxtapositions can be made by selecting and combining lines from individual student poems to create a group poem.

Follow-up Suggestion 2: **The Important Thing . . . . . .**

Writing patterns often found in elementary reading books can easily be adapted to upper level content concerns of older students. **The Important Book** by Margaret Wise Brown is obviously written for young children. But the pattern she developes can be well used to help junior high and high school students develop the organizational skills they need for coherent paragraph writing. **The Important Book** goes:

"The important thing about an apple is that it is round. It is red. You bite it and it is white inside, and the juice splashes in your face, and it tastes like an apple, and it falls from a tree. But the important thing about an apple is that it is round."

The pattern then is:

1. statement of important fact (topic sentence)
2. support with descriptive details
3. concluding statement (repetition of important fact)

Using this pattern as a guide, students could write their own paragraphs, poems, illustrated books, if you choose, about the Pueblo Revolt. A short example:

The important thing about the Pueblo Revolt was that all Pueblos united.
It took place in 1680.
The Spanish were forced to leave Pueblo land.
Popé was the leader.
But the important thing about the Pueblo Revolt was that all Pueblos united.

SECTION FOUR – MORE VOCABULARY ACTIVITIES

Section Four has been designed with the Title I Reading teacher in mind. The isolation of Title I programs from the core curriculum has been too long accepted. The activities in Section Four can provide a Title I teacher with materials which cover necessary skills while reinforcing a student's content area work. It is my hope that these few activities will lead Title I teachers to seek further possibilities for integration.

I See What You Mean / Making a Photo Dictionary

The word list in this activity has been left blank. Any teacher, Title I or classroom, can fill in the list with the vocabulary he/she feels is appropriate for his/her students.

A word list might include the following: revolt, revolution, convert, oppress, enslave, persecute, colonize, freedom, economics, feudal.

Word Bingo

Directions for Word Bingo:

1. Have students fill out their Bingo cards, putting the words down in any order.
2. To play: teacher or student calls out a definition and players match the definition to the correct word on their card. First player with 5 in a row wins.

Example: teacher or student calls out "the leader of the Revolt."
Players cover the word Pope.

Preparation: class makes the list of definitions to be used for game.

Riddlegrams

Completed riddlegrams can be found at the end of the Teacher's Guide.

SECTION FIVE – ANNOTATED BIBLIOGRAPHY

Section Five suggests additional readings on the Pueblo Revolt for teachers and students.

Cloze Test

In the year ___1680___ the Pueblo Revolt took place. At this time, the Pueblos united to drive the ___Spanish___ out of their land. The leader of the revolt was a man named ___Popé___ from the village of *San Juan*

The Spanish first came into Pueblo country in the year *(1540 (1539)* . They came north from ___Mexico___ under the leadership of a man named ___Coronado___. They came seeking ___gold (wealth)___ . Since they did not find any, this first Spanish expedition returned to ___Mexico___. Over the years though, more Spanish expeditions came north, curious about these new lands. In ___1610___ the Spanish claimed Pueblo land in the name of ___Spain___ and set up a ___colony___ here.

The Spanish and the Pueblos had very different ideas about how people should live. Because of this, life under Spanish rule was ___hard___ for the Pueblo people. The Spanish took Pueblo ___land___ and forced the people to work as ___slaves___ . Most important, they tried to stop the Pueblo people from practicing their own ___religion___ .

The longer the Spanish stayed, the more difficult life became for the Pueblo people. Beginning in 1660, ___famine___ and ___drought___ spread over the land. Many Pueblo leaders took these disasters as a sign that the earth was out of balance and that the ways of their ancestors must be restored.

In 1675, a highly respected leader named ___Popé___ and 46 other men were arrested for the crime of ___witchcraft___ and were taken to *Santa Fe* the Spanish capital. There, three of the men were ___hung___ and the others publicly ___whipped___ . When the men were released, ___Popé___ returned to his village and began to organize the Pueblos for ___revolt___ .

The revolt was planned to start on *August 11th*. Messengers were sent to all the pueblos carrying *knotted cords*. These *knotted cords* explained the day for attack. On *August 9th* two messengers from the village of *Tesuque* were captured by the *Spanish* and killed. Because of this, the attack started early – at *dawn* on the morning of *August 11th*.

First the Indians of each pueblo *surrounded* the Spanish settlements around them. Then from the *north* and from the *south* the Indians came together and headed toward *Santa Fe*. They surrounded *Santa Fe*. They cut off all *water* into the town. Fierce fighting followed. Finally on August *15th* the *Spanish* left and headed south back to Mexico. The Pueblos celebrated their victory; they rejoiced in their return to *freedom*.

Riddlegrams

1. The leader of the revolution.

   P O P É

2. Where kivas are built

   U N D E R G R O U N D

3. The Spanish system for taking pueblo crops

   E N C O M I E N D A

4. Another name for Santa Fe (2 words)

   B E A D W A T E R

5. Tewa, Tiwa, Towa, Keres and Zuni are all Pueblo

   L A N G U A G E S

6. The Spanish governor of Santa Fe in 1680

   O T E R M I N

---

1. Big River (2 words)

   R I O G R A N D E

2. The Spanish were not friends of the Pueblos, they were

   E N E M I E S

3. Pueblo is a Spanish word for

   V I L L A G E

4. A young runner from Tesuque killed by the Spanish

   O M T U A

5. Popé was the L E A D E R of the Revolt.

6. Popé went to this village to make secret plans for the Revolt.

   T A O S

1. **The Spanish name for village**

   P U E B L O

2. **The Spanish governor in 1630**

   O T E R M Í N

3. **A village just south of Taos.**

   P I C U R I S

4. **The Spanish system for taking Pueblo crops**

   E N C O M I E N D A

Now, make your own riddlegram!

SECTION ONE

RED POWER ON THE RIO GRANDE

Contents

A Cloze Pretest

A Group Reading Inventory

Chapter 1 ..... Getting the Facts

Chapter 2 ..... Sequencing

Chapter 3 ..... Using the Context

Chapters 1, 2, & 3 ..... General Review / Major Causes of the Pueblo Revolt

Chapter 4 ..... Getting the Main Idea

Chapter 5 ..... Using the Main Idea

Chapters 4 & 5 ..... Introduction to Outlining

Chapter 6 ..... Outlining from your Reading

Chapters 7 & 8 ..... Getting the Facts

Chapter 9 ..... Sequencing

Chapters 10 & 11 ..... Drawing Conclusions

General Review ..... Writing an Essay

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Cloze Test

In the year _____ the Pueblo Revolt took place. At this time, the Pueblos united to drive the _____ out of their land. The leader of the revolt was a man named _____ from the village of _____.

The Spanish first came into Pueblo country in the year _____. They came north from _____ under the leadership of a man named _____. They came seeking _____. Since they did not find any, this first Spanish expedition returned to _____. Over the years though, more Spanish expeditions came north, curious about these new lands. In _____ the Spanish claimed Pueblo land in the name of _____ and set up a _____ here.

The Spanish and the Pueblos had very different ideas about how people should live. Because of this, life under Spanish rule was _____ for the Pueblo people. The Spanish took Pueblo _____ and forced the people to work as _____. Most important, they tried to stop the Pueblo people from practicing their own _____.

The longer the Spanish stayed, the more difficult life became for the Pueblo people. Beginning in 1660, _____ and _____ spread over the land. Many Pueblo leaders took these disasters as a sign that the earth was out of balance and that the ways of their ancestors must be restored.

In 1675, a highly respected leader named _____ and 46 other men were arrested for the crime of _____ and were taken to _____, the Spanish capital. There, three of the men were _____ and the others publicly _____. When the men were released, _____ returned to his village and began to organize the Pueblos for _____.

The revolt was planned to start on _____. Messengers were sent to all the pueblos carrying _____. These _____ explained the day for attack. On _____ two messengers from the village of _____ were captured by the _____ and killed. Because of this, the attack started early – at _____ on the morning of _____.

First the Indians of each pueblo _____ the Spanish settlements around them. Then from the _____ and from the _____ the Indians came together and headed toward _____. They surrounded _____. They cut off all _____ into the town. Fierce fighting followed. Finally on August _____ the _____ left and headed south back to Mexico. The Pueblos celebrated their victory; they rejoiced in their return to _____.

A Group Reading Inventory

Using the book **Red Power on the Rio Grande**, *answer all questions in complete sentences.*

Use the Table of Contents to answer questions 1–5.

1. In what two chapters would you find information about Popé's life?

2. What chapter tells you about fighting in the northern pueblos?

3. In what chapter would you find information about the attack on Santa Fe?

4. What page would you turn to to find out where Bead Water is?

5. Where would you look if you wanted to find out the names of more books about the Pueblo Revolt?

Use other sections of your book to answer questions 6 – 10.

6. What page would you turn to to find out about White Corn Woman?

7. What page would you turn to to find out about Blue Corn Woman?

8. What does the book say about the San Juan baby ceremony?

9. What was the name for Tesuque used in this book?

10. When was this book published?

Turn to pages 126 & 127. Read from the beginning of Chapter 11 on page 126 to the end of the first paragraph on 127. Then answer the following questions.

11. What year did the Spanish leave the Pueblos?

12. True or False – The Pueblos were tightly united before the Spanish came into their land.

13. What did the villages do when the Spanish left?

14. Who urged the people to remain united?

15. What did Popé mean when he said, "The river can flood again." ?

Chapter 1 - Getting the Facts

How carefully did you read? Test yourself on the questions below. Circle the letter next to each answer you choose.

1. Catua and Omtua started their run from:
   A. Tesuque (Dry Spot)
   B. Santa Fe
   C. San Cristobal

2. They ran to the village of:
   A. Santa Fe
   B. Bead Water
   C. San Cristobal

3. The knotted cord carried a message about:
   A. the revolution
   B. the tuyo of San Cristobal
   C. the governor of Santa Fe

4. When the tuyo of San Cristobal received the cord he:
   A. sent up a smoke signal
   B. got on his horse and rode off
   C. thanked the runners and invited them in to rest

5. The boys ran back to Tesuque because:
   A. they felt the governor of San Cristobal might betray them
   B. they were tired and wanted to get home
   C. they had been told to run right back

6. When Omtua and Catua told the leaders in Tesuque what had happened in San Cristobal, the leaders were:
   A. happy
   B. unconcerned
   C. upset

7. Catua and Omtua were awakened by:
   A. Pueblo leaders
   B. Spanish soldiers
   C. their mothers

8. The traitor was:
   A. Nicolas
   B. a person from Tesuque
   C. the governor from San Cristobal

9. The soldiers brought the 2 boys:
   A. back to San Cristobal
   B. to the governor of Santa Fe
   C. to Pedro Situ

10. The Spanish governor was named:
   A. Diego Misu
   B. Otermín
   C. Pedro Situ

11. The boys told Otermín that the 4 knots in the cord meant:
   A. that the revolt would take place in 4 days
   B. that the revolt would take place on August 4
   C. that the revolt would take place on August 9

12. Otermín thought the revolt would take place:
   A. August 9
   B. August 10
   C. August 13

13. When the War Chiefs in Tesuque heard that Catua and Omtua had been arrested, they changed the date of the revolt to:
   A. August 9
   B. August 10
   C. August 13

Chapter 2 - Sequencing

BEFORE and AFTER

Fill in the blanks with **BEFORE** *and* **AFTER** *to make each sentence true. The first one is done for you.*

1. The Pueblos had practiced their own ways of life for thousands of years **BEFORE** the Spanish came.

2. _____ they settled into villages, the people of the Rio Grande Valley lived by hunting and gathering.

3. _____ they started to grown corn, the people of the Rio Grande Valley settled into villages.

4. The people were called "Pueblo" _____ the Spanish arrived.

5. The Pueblos added Catholic rituals to their ceremonies_____the Spanish arrived.

USING A TIMELINE

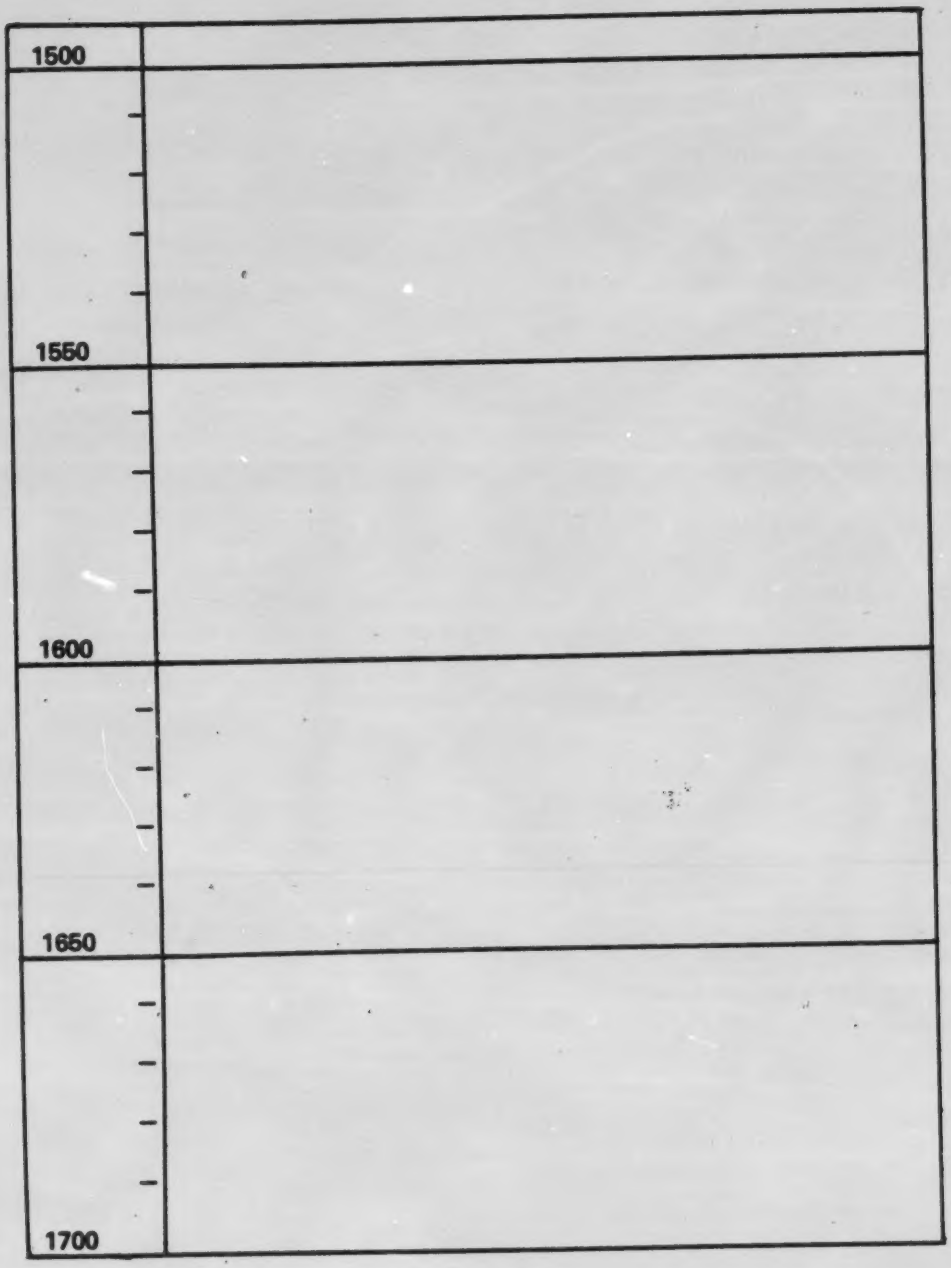
Place the following events on the timeline found on the next page.

Coronado leads Spanish into Rio Grande Valley
People of the Rio Grande live by hunting and gathering
The Great Famine
The Pueblo Revolt
Corn comes from Mexico/People of the Rio Grande begin to settle into villages
Jemez Revolt
Zuni Revolt
Piro Revolt

TIMELINE A

10,000 years ago _____

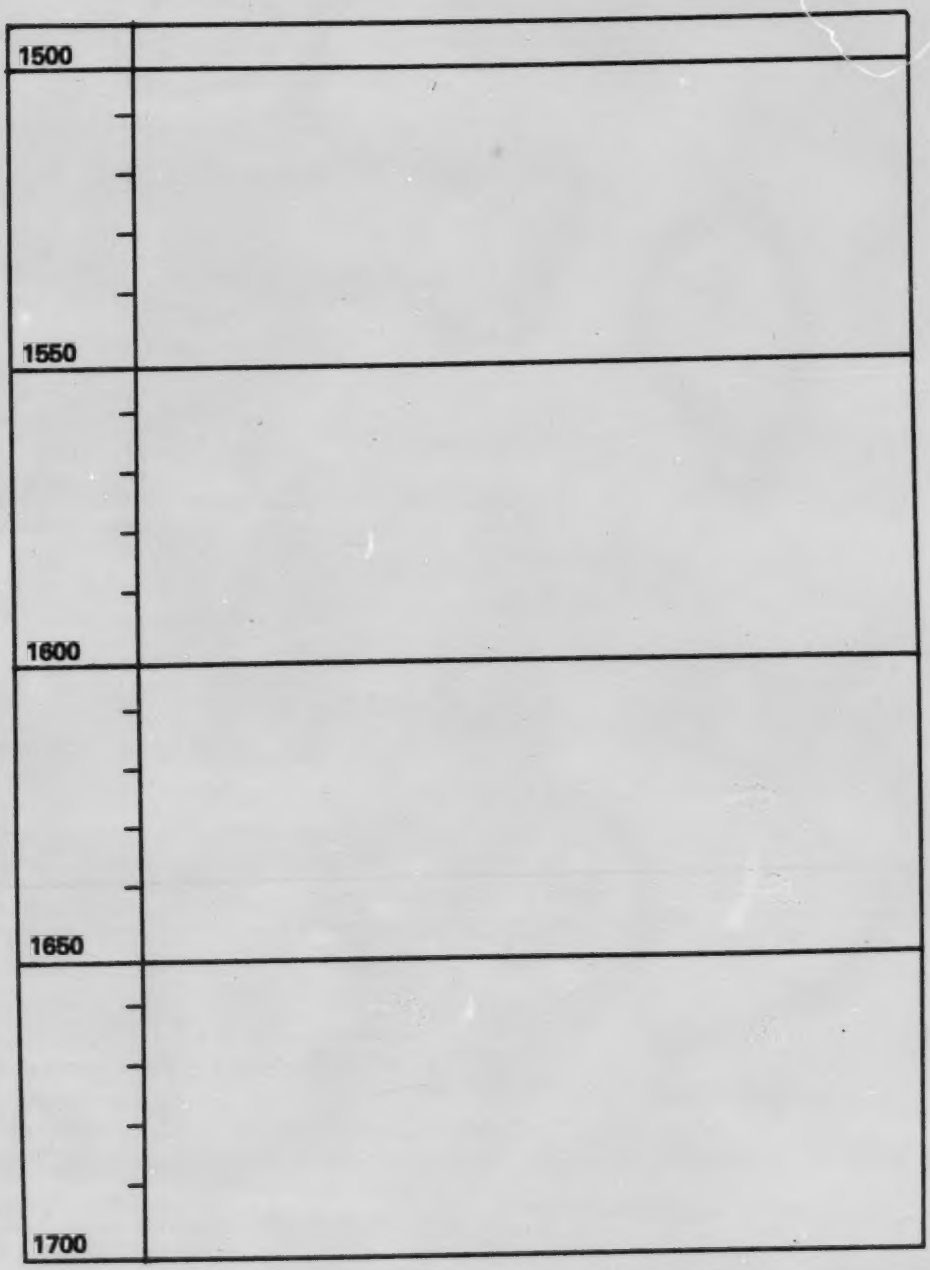
4,000 years ago _____



TIMELINE B

10,000 years ago _____

4,000 years ago _____



Chapter 3 - Using the Context

When you're reading, you may come across a word you don't know. One way to understand a new word is to figure out its meaning from the words around it. This is called **USING THE CONTEXT.**

Below are some sentences from Chapter 3 in **Red Power.** *In each sentence you will find one or two new vocabulary words. Below each sentence you will find a list of possible meanings for each new word.* **Use the Context** *to decide which meaning best matches the meaning of the word in each sentence. Then circle the meaning you think is correct.*

1. "How can we **endure** life under these tyrants?"
   a) continue b) enjoy c) end d) resist

2. **Inevitably** the protests led to the final question: "Why should we tolerate these men who sieze but do not nourish?"
   a) quickly b) yesterday c) unavoidably d) by chance

3. When they thought of the (A) **famine** of 1670 and the (B) **epidemic** of the following year, it seemed no wonder that such disasters should crowd in and be part of a vast disorganization of life.
   (A) a) drought b) disease c) poverty d) starvation
   (B) a) drought b) disease c) poverty d) starvation

4. They could not respect the way corn and people depended on each other, nor the way both **prospered** under the blue sky and grew.
   a) rested b) faded c) flourished d) were born

5. Often the Indians had to obey laws that had been **decreed** in Spain, on the other side of the world.
   a) left b) pronounced c) good d) bad

6. They knew **intricate** ceremonies and satisfying stories about the past.
   a) simple b) religious c) complicated d) old

7. Aided in their search by certain of the Indians who were converts to Christianity and who felt that their future lay with the Spanish rulers, the soldiers found 47 medicine men.
   a) born b) people who change their religion c) loyal

8. Each time a medicine man was dragged before the judge, he was accused of some act of witchcraft, blasphemy or idolatry.
   a) Christianity b) violence c) irreverance (lack of respect)

9. To the medicine man, this same act had a profoundly religious meaning.
   a) deeply b) unlikely c) disturbing d) well known

10. The sentence was death. Where all could see, in the big plaza in Santa Fe, these four men – revered by Indians – were hanged.
   a) watched b) greatly respected c) convicted d) known

Chapters 1, 2, 3 - General Review

Chapters 1, 2, and 3 discuss the **MAJOR CAUSES** *for the Pueblo Revolt.*

Look at the list of items below. Underline those items that you think were major causes for the revolt. Next to each cause that you underline, write the word, **YES.** *The first one is done for you.*

MAJOR CAUSES FOR THE PUEBLO REVOLT OF 1680

Pueblo crops and land siezed by Spanish settlers	Yes
Unification of the Pueblos	
Famine and Drought of 1660-1670	
Pueblos forced to work as slaves for the Spanish (Economic oppression)	
Betrayal by the Tanos	
Pueblos not allowed to practice own religion under Spanish rule (Religious persecution)	
Pueblos forced to take on Spanish system of government (Political oppression)	
Alliance with the Apache	
Pueblos not allowed to follow own social customs (Social oppression)	
Deaths of Catua and Omtua	

Chapter 4 - Getting the Main Idea

Whether you're reading a story, listening to a news broadcast, or watching a movie, understanding what's happening means GETTING THE MAIN IDEA.

All passages below come from Chapter 4 of Red Power on the Rio Grande. *Read each passage. The questions that follow test your ability to* GET THE MAIN IDEA. *Circle the letter next to each answer you choose.*

No one has recorded what Popé looked like. We don't know whether he was tall or short, fat or lean. Apparently there was nothing remarkable about his appearance. If he was like other village Indians of his time, he was short by modern standards – perhaps only about five feet four inches tall. He was probably modest in bearing. Most village-dwelling men were – and are. The communities along Big River have never encouraged star performers, braggarts, egotists. Certainly the meaning of Popé's name is modest. It was given to him in a ceremony of the kind held for all Tewa babies.

1. This passage mainly tells:
   A. that Popé was short
   B. that we can only guess what Popé looked like
   C. that Popé was modest

At the time of his birth, which may have been about 1630, two women attended his mother as midwives. After he was born, the mother and the baby stayed indoors for four days. During that time villagers came to call and to wish the best possible kind of life for the infant. Each visitor stood over him and made a gathering motion with both hands. This motion was meant to collect all sickness and bad luck. After gathering in all the misfortune, each visitor made a motion as if throwing it far away to the west. At the end of three days the midwives chose an ear of corn that was filled out perfectly with white kernels and another ear that was filled out perfectly with blue kernels. They put aside a small broom and a pottery bowl and collected certain objects that were filled with the spirit of life because they had been used by living people in times past.

2. This passage mainly tells about:
   A. the ceremonies following Popé's birth
   B. the visitors who came to see Popé
   C. the midwives who delivered Popé

The name she chose was Ripe Squash. This seemed appropriate because the baby had been born in the season when squashes are ready to harvest. In the Tewa language, the word for Ripe Squash is *po-pé*. And Popé is the name by which Ripe Squash has become more widely known than any other man from the farming villages of his time or of any time.

3. This passage mainly tells about:
   A. harvesting ripe squash
   B. Popé's fame
   C. Popé's name

Being a leader of a medicine society was a very complicated job — probably the most difficult one in the village. Popé decided to take all the training that was necessary to become a medicine man. The training lasted for years and required a good memory and great perseverance. Popé had to learn perfectly a great number of different rituals and songs and dances. He had to know all the legends that his people accepted as explaining life. He had to know the meaning of countless symbols on masks, on altars, on prayer sticks, on costumes.

4. This passage mainly tells about:
   A. Pueblo legends
   B. the training necessary to become a medicine man
   C. Popé's good memory

After performing a ritual, Popé sometimes reported an idea or a dream he had. It seemed to him that gods said it would help Indians if they all united. They should stand together against those who were trying to take from them their identity as Indians. Many times Popé helped people to feel that Po-Se-Ye-Mo — Rising Mist — the god who linked the sun and the earth, wanted Indians to be themselves, not just something useful to strange men who had harsh aims in life.

5. This passage mainly tells about:
   A. Popé's dreams
   B. the work of Po-Se-Ye-Mo
   C. the beginnings of Popé's plans for unity

Chapter 5 - Using the Main Idea

EXTRA! EXTRA! READ ALL ABOUT IT! PUEBLOS REVOLT! HUNDREDS OF SPANISH KILLED!

Imagine for a moment that it is 1680. The **Pueblo News** *has just hit the stands. Splashed all over the pages of the paper is news about Popé and the secret plans of attack; stories about Omtua and Catua, the runners who lost their lives carrying the message of revolt. The stories below are beginnings for news articles that could have been written at that time. Below each article are listed a number of headlines. Choose the headline you think best fits each story. Circle the letter next to each headline you choose.*

Forty seven medicine men were arrested this morning by Spanish soldiers searching the villages close to Santa Fe. All 47 were accused of the crime of witchcraft. Both the Spaniards and the Indians believe in witches. The Indians look for these evildoers among their own people. The Spaniards, on the other hand, look outside their own community. Punishment for those convicted of the crime is public whipping or death.

1. The best headline for this story would be:
   A. MEDICINE MEN ARRESTED FOR WITCHCRAFT
   B. MEDICINE MEN WHIPPED IN SANTA FE
   C. SPANISH BELIEVE IN WITCHES

Popé, noted medicine man from San Juan, returned to his village this morning. Popé, along with 46 other medicine men, was arrested last Thursday for practicing witchcraft. All 47 were brought to Santa Fe to stand trial before the Spanish court. All were publicly whipped.

Upon returning to his village, Popé resumed the very activities for which he had been arrested. He went into a kiva and made dry paintings; he tried to figure out what Po-Se-Ye-Mo, the one who scattered the mist, would advise his people to do . . . . . .

2. The best headline for this story would be:
   A. POPÉ IS BROUGHT TO SANTA FE
   B. POPÉ RETURNS HOME
   C. 47 ARRESTED

More and more the villages are talking of revolt. The idea began in San Juan when noted medicine man, Popé, spoke of the need to drive the Spanish out. "Only if all of us in the villages say, 'No More!' will the Spanish have to leave, " Popé was quoted as saying.

The idea for revolt has caught on as traders, traveling from one village to another now carry the words of Pope as well as their packs of turquoise and feathers. Medicine men too, traveling to different ceremonies, have carried the word . . . . . .

3. The best headline for this story would be:

   A. TRADERS SPEAK MANY LANGUAGES

   B. WORD OF REVOLT TRAVELS

   C. PUEBLOS REVOLT

Leaders from many pueblos met last night in San Juan Pueblo to discuss plans for unity. Popé, medicine man from San Juan, led the discussion. Among those present were Saca from Taos, Catiti from Santo Domingo, Tupatú from Picuris and Tacu from San Juan.

4. The best headline for this story would be:

   A. CATITI COMES TO SAN JUAN

   B. PUEBLO LEADERS MEET IN SAN JUAN

   C. TACU MEETS POPÉ

Nicolas Bua, husband of Popé's daughter, was found dead last night near his home in San Juan. Bua was 28. Suspected of being a traitor to the Spanish, some say that Bua was killed by revolutionary leaders . . . . . .

5. The best headline for this story would be:

   A. POPÉ MURDERS SON-IN-LAW

   B. NICOLAS BUA FOUND DEAD

   C. TRAITOR TELLS ALL

Chapters 4, 5 - Introduction to Outlining

Chapters 4 & 5 in **Red Power** *give extensive information about Popé. One way to organize all this information is to put it in* **OUTLINE FORM.** *To outline, you need to be able to organize* **MAIN TOPICS** (or **MAIN IDEAS**) *and* **SUPPORTING DETAILS.**

Look at the outline form below. Under **MAIN TOPICS** *are listed the major periods in Popé's life. Under* **DETAILS** *you will find more detailed information about Popé. To complete your outline, place each piece of detailed information under the correct main topic. The first one is done for you.*

MAIN TOPICS	DETAILS
I. BIRTH	Arrested by Spanish
A. Named Popé – Ripe Squash	Moved to Taos
B. _____	Named Popé – Ripe Squash
II. CHILDHOOD – ADOLESCENCE	Traditional naming ceremonies
A. _____	Begins training as medicine man
B. _____	Begins plans for revolt
C. _____	Listens to stories of people's beginnings
D. _____	Meets with leaders from many villages
III. ADULTHOOD	Decides to become medicine man
A. _____	Becomes revered medicine man
B. _____	
C. _____	
D. _____	

Chapter 6 - Outlining from your Reading

In Chapter 6 we learn about Popé's plans for revolt. Decisions of timing, communication and overall strategy for attack are explained. Look at the outline form below. Use the information from Chapter 6 to fill in the **DETAILS** *under each of the* **MAIN TOPICS** *listed.*

I. TIMING

A. _____

B. _____

C. _____

D. _____

II. COMMUNICATION

A. _____

B. _____

C. _____

D. _____

III. STRATEGY FOR ATTACK

A. _____

B. _____

C. _____

D. _____

Chapters 7, 8 - Getting the Facts

Study the information Chapters 7 & 8. Then answer the following questions by circling the letter next to each answer you choose.

1. Attacks began:
   A. at dawn, August 9
   B. at dawn, August 10
   C. at dawn, August 13

2. Of the Spanish in Taos on August 10,:
   A. 5 escaped
   B. 2 escaped
   C. none escaped

3. Throughout the northern villages:
   A. priests were killed and churches burned
   B. churches were burned, but priests left unharmed
   C. women and children were allowed to go free

4. The Indians killed the priests and destroyed the churches because:
   A. the church had brought so much suffering into their lives
   B. priests told them to
   C. they were not a religious people

5. Throughout the day of August 10, many Indians put down their bows and arrows because:
   A. they decided not to fight anymore
   B. they were tired
   C. they captured guns and other more modern weapons

6. The leader at Santo Domingo was:
   A. Saca
   B. Little Pot
   C. Catiti

7. The people of Picuris:
   A. let some of the Spanish go
   B. joined with the men from Taos and they went south to San Juan
   C. were led by Little Pot

8. The Spanish who escaped from the northern villages:
   A. gathered in La Cañada and Los Cerrillos
   B. went straight to Santa Fe
   C. surrendered to the Indians in San Juan

9. The Indians did not attack Santa Fe right away because:
   A. they weren't sure how many Spanish soldiers were there
   B. they wanted to wait until all forces from the North and all from the South had gathered and could attack at once
   C. Otermín immediately surrendered

10. Indian spies inside the capital:
   A. turned out to be traitors
   B. spread rumors that all the Spanish in the southern stronghold of Isleta were dead
   C. fought alone

11. Otermín believed:
   A. that he must immediately surrender
   B. that he could quiet the Indians down
   C. that all Spanish to the South were dead

12. In villages to the South and West, the revolt was not quite as smooth because:
   A. word about the new date for attack arrived later
   B. the people were not so anxious to revolt
   C. the messengers never arrived

13. Spanish from the South and the West who escaped fled to:
    A. Acoma
    B. Zuni
    C. Isleta

14. The Spanish in Isleta believed:
    A. that everyone to the North was killed
    B. that Otermín was on his way with help
    C. that they should join the revolution

15. The knotted cord, carrying word of the revolt, traveled as far west as:
    A. Acoma
    B. Laguna
    C. Hopi

Chapter 9 - Sequencing

Place each event under the correct date.

Spaniards flee from Isleta
Revolt begins at dawn
Catua and Omtua are arrested and killed
Northern army arrives at Santa Fe
Spanish leave Santa Fe and head south
People of Tesuque kill Spanish to balance loss of Catua and Omtua
Southern army arrives at Santa Fe
Attack on Santa Fe begins
Original date planned for revolt
False date for revolt given to certain pueblos and to Spanish

August 9 **August 10** **August 11**

August 13 **August 14** **August 15**

August 21

Chapter 9 - Sequencing

Put the following events in correct CHRONOLOGICAL ORDER.

Juan offers Otermín choice of leaving peacefully or fighting.
Indians from each village kill the Spanish in their area.
Indians allow Spanish to leave without further attack.
Indians begin attack on Santa Fe.
Desperate, the Spanish attack – kill 300 Indians.
Villages join together and form 2 armies – one from the North and one from the South.
Southern army comes in sight of Santa Fe.
Spanish decide to leave Santa Fe.
Northern army arrives.
Spanish water supply is cut.
Spanish retreat back into walls of compound.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____

Chapters 10, 11 - Drawing Conclusions

The questions below are written to help you **think** *about the information in Chapters 10 and 11. Read each question and* **take time to think** *about your answer. Write each answer in the space provided.*

1. Chapter 10 states that after the revolt Popé, Saca and other leaders "rode from one place to another instead of walking as they always had before the revolution." How do you think Pueblo people felt about this change?

2. Many pueblos which existed in 1680 no longer exist today. Why were these pueblos abandoned? What made the people leave? Use your knowledge of 17th Century Pueblo history to give at least three possible answers. Wherever you can, support your answers with specific examples.

3. In 1680, the Pueblos drove the Spanish out of their land. In 1692, the Spanish were able to return and re-establish a colony. How did this happen? Between 1680 and 1692, what changes had come about that allowed the Spanish to return?

General Review - Writing an Essay

Using the information you have learned, fill in the outline below. Then use your outline to write a well-organized essay discussing the **causes, events** *and* **results** *of The Pueblo Revolt of 1680.*

I. MAJOR CAUSES FOR THE PUEBLO REVOLT OF 1680

1. _____

2. _____

3. _____

4. _____

5. _____

II. POPÉ – LEADER OF THE REVOLT

1. _____

2. _____

3. _____

4. _____

5. _____

III. STRATEGY FOR ATTACK

1. _____

2. _____

3. _____

4. _____

5. _____

IV. RESULTS OF THE REVOLT

1. _____

2. _____

3. _____

4. _____

5. _____

SECTION TWO

CHARTS and MAPS

Contents

Organizational Chart Number 1. . . . . Pueblo /Spanish Life 1680

Organizational Chart Number 2. . . . . The Pueblos 1680 / 1980

Organizational Chart Number 3. . . . . On Planning Strategies for War

Map Number 1 . . . . . Across America 1680

Map Number 2 . . . . . Pueblos 1680 (complete)

Map Number 3 . . . . . Pueblos 1680 (blank)

Map Number 4 . . . . . Pueblos 1980 (complete)

Map Number 5 . . . . . Pueblos 1980 (blank)

ORGANIZATIONAL CHART #1

Pueblo Spanish Life - 1680

	USE OF ENVIRONMENT	JOBS	TOOLS	RULES	CUSTOMS	BELIEFS & VALUES
PUEBLOS						
SPANISH						

54

55

ORGANIZATIONAL CHART #2

The Pueblos - 1680/1980

	USE OF ENVIRONMENT	JOBS	TOOLS	RULES	CUSTOMS	BELIEFS & VALUES
PUEBLOS 1680						
PUEBLOS 1980						

ORGANIZATIONAL CHART #3

On Planning the Strategies for War

What advantages did the Pueblos have in fighting against the Spanish in 1680?
What disadvantages?

What advantages did the Spanish have in fighting against the Pueblos?
What disadvantages?

PUEBLOS		SPANISH	
ADVANTAGES	DISADVANTAGES	ADVANTAGES	DISADVANTAGES

MAP #1

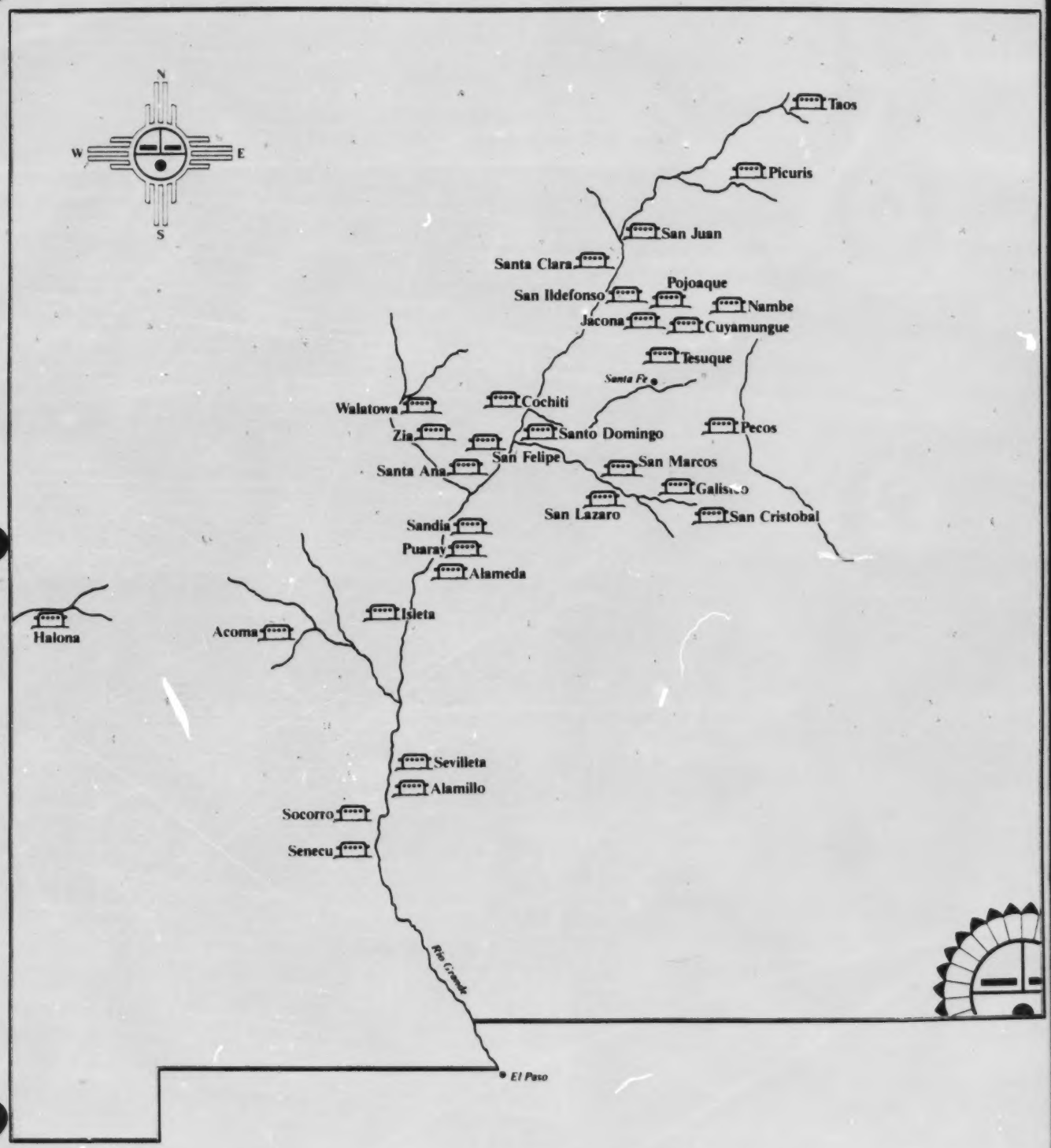
Across America - 1680

What was happening in America in 1680?

In the southwest we know of the Pueblo Revolt. But what was happening in the rest of the land? Use this map to fill in important events taking place across America in 1680.

MAP #2

New Mexico Pueblos — 1680



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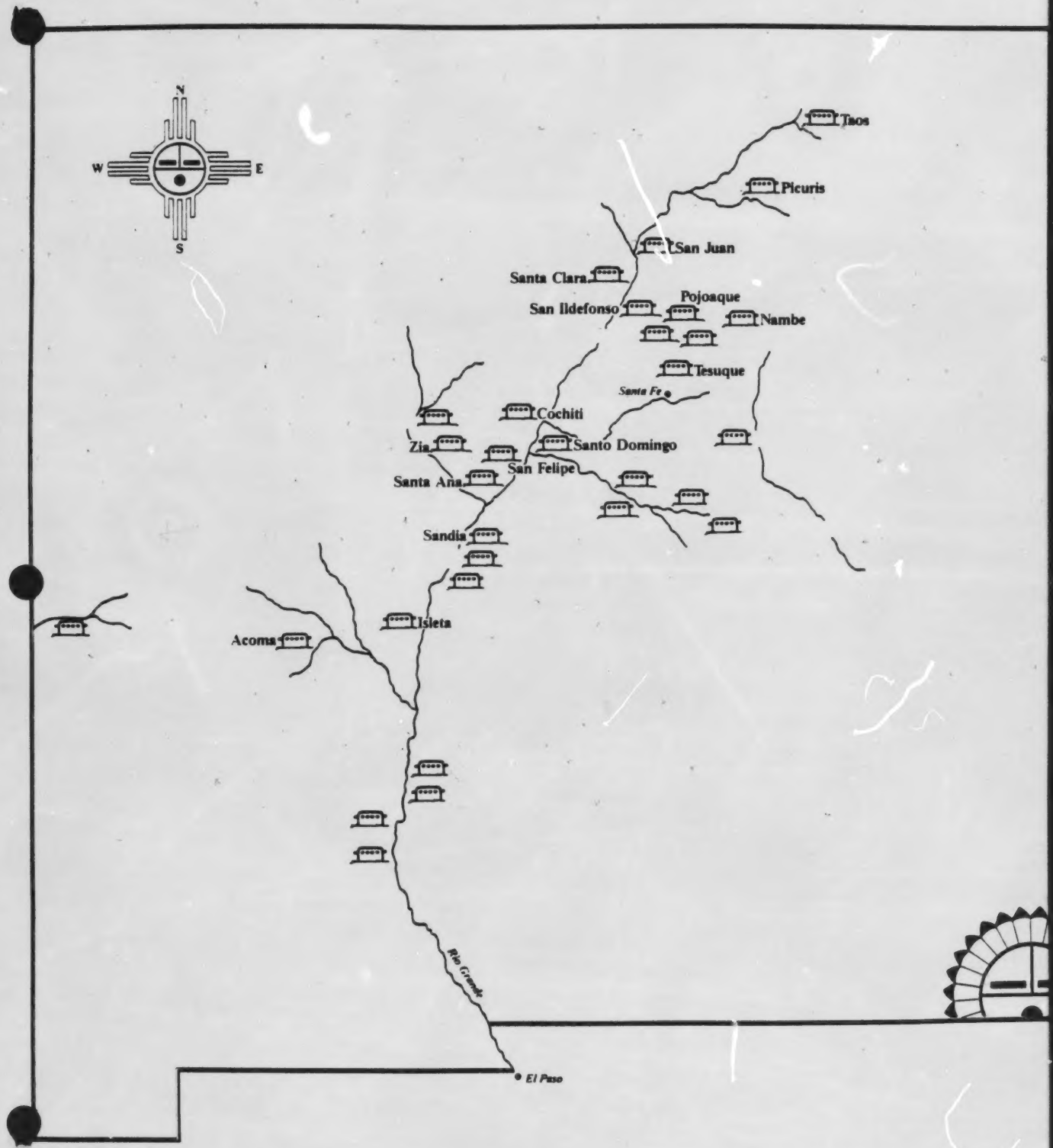
MAP #3

New Mexico Pueblos — 1680



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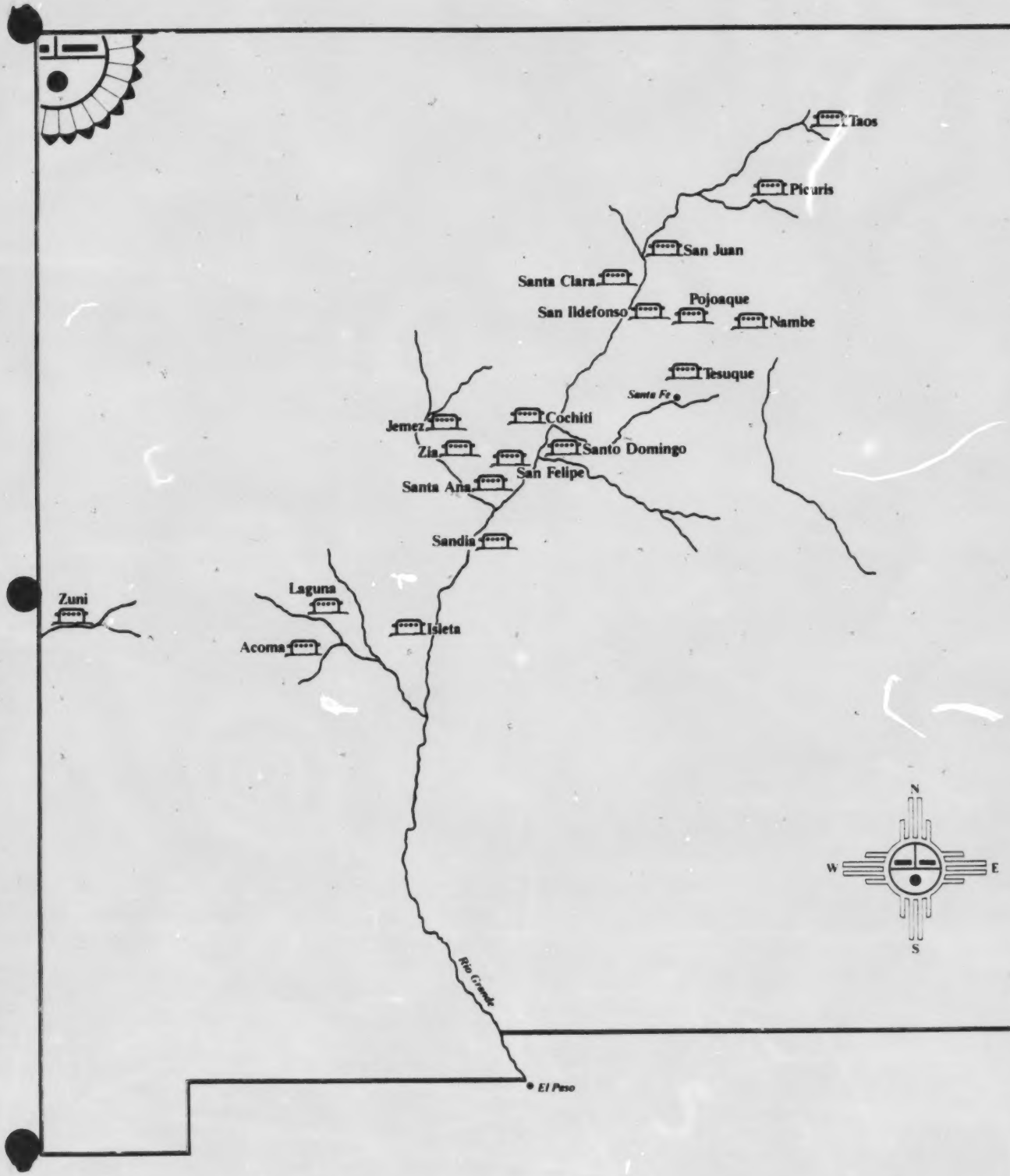
MAP #4

New Mexico Pueblos — 1980



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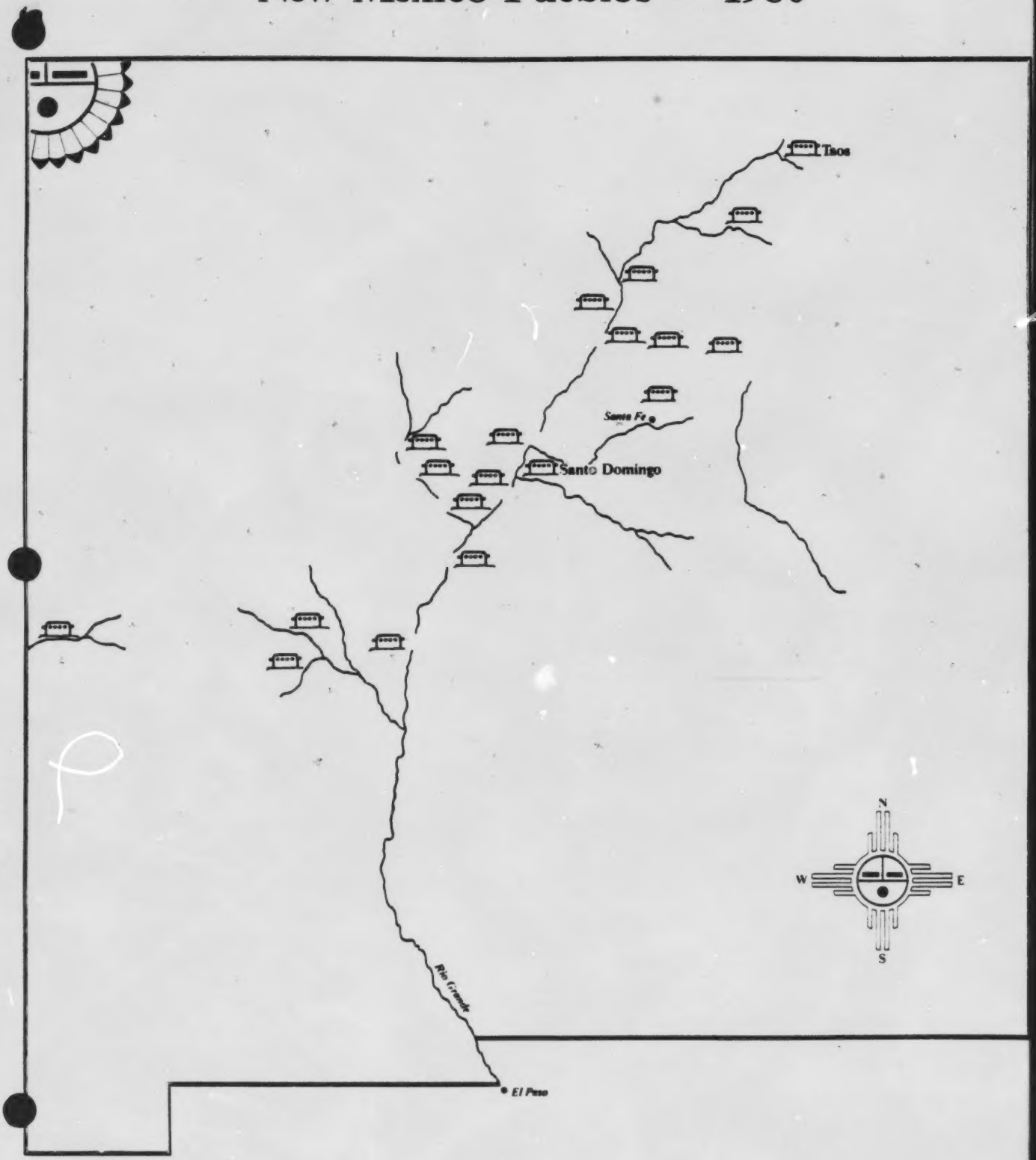
MAP #5

New Mexico Pueblos — 1980



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SECTION THREE

EXTENSIONS

Contents

Pueblo Crosswords

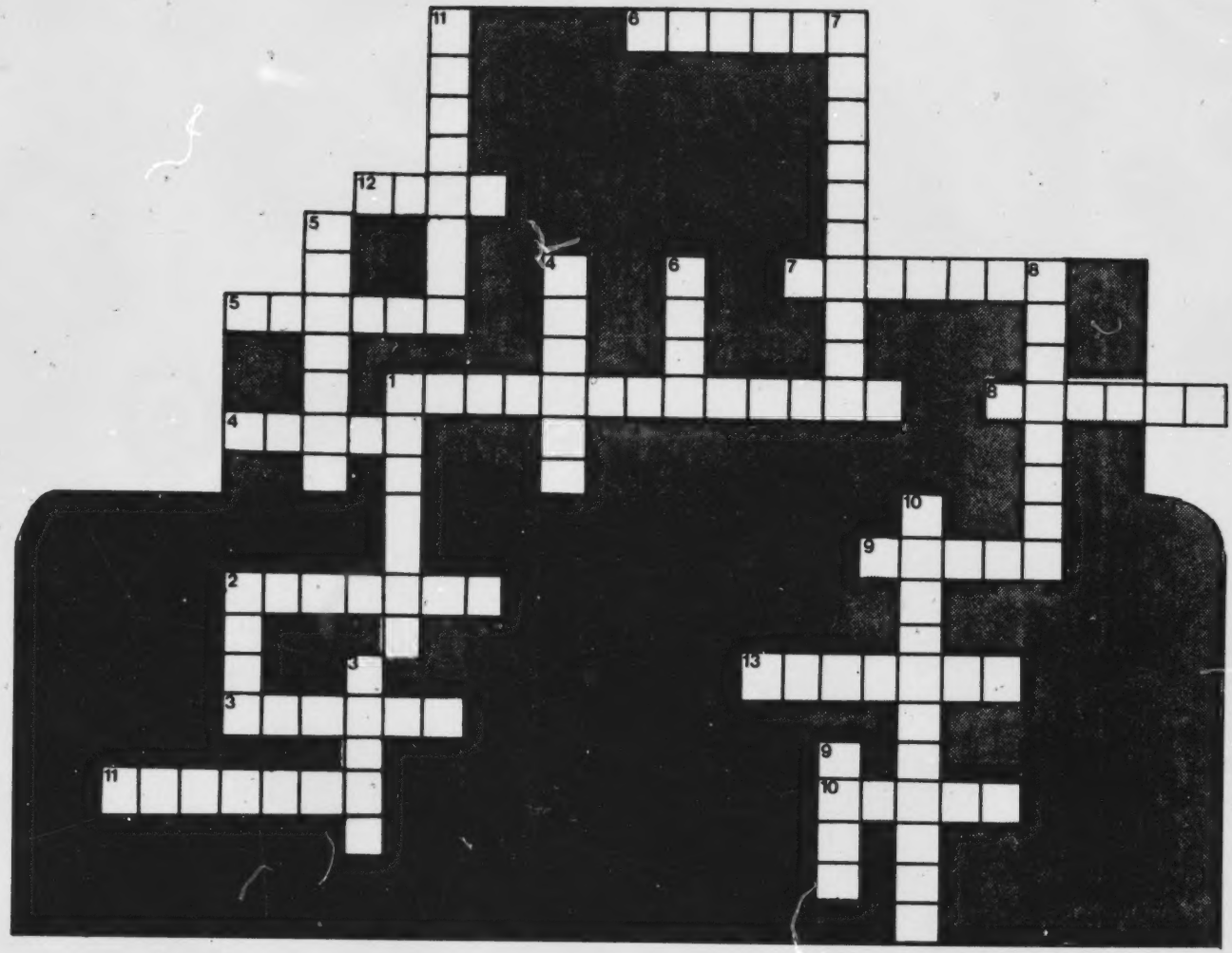
Design the Mural

Pueblo News – 1680

Letter Writing / A Call For Help

Poetry and Patterns /A Diamante

Pueblo Crosswords



ACROSS

1. 300th anniversary of the Pueblo Revolt.
2. Home of Pope.
3. Non-Pueblo tribe that joined in the revolt.
4. Join together.
5. Spanish word for village.
6. The people saw the_____of 1670 as a sign that they must return to the ways of their ancestors.
7. What Pope watched to determine the right time for revolt.
8. When the Spanish first arrived in the pueblos, they thought they had found the 7 cities of_____.
9. The number of languages spoken in the pueblos in 1680.
10. A runner from Tesuque.
11. What the Pueblos fought for.
12. The most western pueblo. (on the map)
13. To change one's religion.

DOWN

1. The pueblo that started the revolt on August 10.
2. Revolutionary leader from Taos.
3. "Sky City"
4. The southern capital of the Spanish (a pueblo)
5. Spanish governor in 1680.
6. Leader of the revolt.
7. Spanish system for using Pueblo labor.
8. The Spanish tried to stop the Pueblos from practicing their_____.
9. What the Spanish hoped to find in the "New World".
10. Throughout the centuries many people have suffered religious_____.
11. The Spanish explorer who reached the pueblos in 1540.

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10. Throughout the centuries many people have suffered religious_____.
11. The Spanish explorer who reached the pueblos in 1540.

HELPFUL HINTS!

Choose your answers from the words listed below.

famine	pueblo	Isleta	unite
Coronado	seven	Zuni	Otermin
Apache	persecution	convert	gold
freedom	Omtua	Tricentennial	encomienda
San Juan	religion	Pope	Tesuque
Saca	Cibola	weather	Acoma

Design the Mural

One effective way to educate people is through Art. Design a mural that will help people learn about the Pueblo Revolt of 1680. Some ideas you might like to work with are:

The Pueblos – 1680/1980
August 10, 1680 – The Pueblo Stand for Freedom
Ideas in Conflict – Causes for the Pueblo Revolt of 1680
Popé – The Life of a Leader

Draw a sketch for your design in the space below.

August 11, 1680

PUEBLO NEWS

PUEBLOS REVOLT!

Pueblos Unite In Attack

Otermin Interviewed

APACHE JOIN ATTACK

Spanish Head South

Letter Writing / A Call for Help

Imagine that you are 30 years old and that you are living in the year 1680. It is one week before the Pueblo Revolt. You are writing a letter to a person who lives in another village or belongs to another tribe. You are trying to get that person to help you in the revolution. You need to explain why you should help each other; what are the reasons for the revolt; and how things will be different after the revolution.

Poetry and Patterns / A Diamante

_____
(TITLE)

_____ _____ _____
(ADJ.) (ADJ.) (NOUN)

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_____
(TITLE)

SECTION FOUR

MORE VOCABULARY ACTIVITIES

Contents

I See What You Mean / Making a Photo Dictionary

Pueblo Revolt Word Search

Riddlegrams

- One
- Two
- Three

Word Bingo

I See What You Mean / Making a Photo Dictionary

Take each of the words below and think of what that word means to you. All words come from your studies of the Pueblo Revolt. Then, using a separate piece of paper for each word, draw or cut out a picture that you feel shows the meaning of that word.

An example is done for you.

REVOLUTION

LIST OF WORDS:

Riddlegrams

1. The leader of the revolution.

   — — — —

2. Where kivas are built

   — — — — — — — — — — —

3. The Spanish system for taking pueblo crops

   — — — — — — — — — —

4. Another name for Santa Fe (2 words)

   — — — — — — — — —

5. Tewa, Tiwa, Towa, Keres and Zuni are all Pueblo

   — — — — — — — — —

6. The Spanish governor of Santa Fe in 1680

   — — — — — — —

---

1. Big River (2 words)

   — — — — — — — — —

2. The Spanish were not friends of the Pueblos, they were

   — — — — — — —

3. Pueblo is a Spanish word for

   — — — — — — —

4. A young runner from Tesuque killed by the Spanish

   — — — — —

5. Pope was the — — — — — — of the Revolt.

6. Pope went to this village to make secret plans for the Revolt.

   — — — —

1. **The Spanish name for village**

   — — — — — —

2. **The Spanish governor in 1680**

   — — — — — — — —

3. **A village just south of Taos.**

   — — — — — — — —

4. **The Spanish system for taking Pueblo crops**

   — — — — — — — — — — —

Now, make your own riddlegram!

Word Bingo

Place the following words, in any order, on the Bingo card below. Your teacher will explain the directions for this game.

POPE	OPPRESS	TEWA	APACHE	AUGUST 10
TAOS	HOPI	TIWA	PUEBLO	UNITE
SAN JUAN	OTERMIN	KERES	CORONADO	COLONY
ENCOMIENDA	CATUA	TOWA	HISPANIC	TRAITOR
MESSENGER	OMTUA	ZUNI	AUGUST 9	TESUQUE

		FREE		

SECTION FIVE

ANNOTATED BIBLIOGRAPHY

Annotated Bibliography

This annotated bibliography contains a limited number of books, articles and other source materials selected for their usefulness to the classroom teacher. For those interested in further readings, an extensive bibliography can be found at the end of **Red Power on the Rio Grande.**

EASIER READING

McVicar, Kenneth G., Hardy, Patricia. **People in America.** Addison Wesley, 1973. pp. 175-187.

People in America is part of the **Taba Program** in Social Science. Developed under the direction of Dr. Hilda Taba, the **Taba Program** offers an exceptionally meaningful and well-written elementary Social Studies curriculum. Issues of genuine concern – conflict, power, cultural change, traditions and values – spiral through the program's texts, first grade through sixth. **People in America** is the fifth grade text of this series. Pages 175-187 of **People in America** give a good, simple introduction to studies of the Pueblo Revolt. The concerns of both sides, Spanish and Pueblo are presented. The text covers circumstances leading up to the revolt, the outbreak of fighting and the leadership of Pope. The reading level is about sixth grade and tapes are available to go with the text.

(For those living in New Mexico: the text has been available at the Albuquerque State Book Depository. Since the series was dropped from the state adopted list in 1980, the Santa Fe Resource Center no longer has any copies. If you wish to review a copy and cannot locate one in Albuquerque, try contacting a teacher at Santo Domingo Public School where the text has been in use since 1974.)

OTHER READING FOR TEACHERS AND UPPER LEVEL STUDENTS

Dozier, Edward P. **The Pueblo Indians of North America.** New York: Holt, Rinehart and Winston, Inc., 1970.

The entirety of Dozier's well-known text provides excellent background information for the classroom teacher. Pages 43 -71 cover Pueblo history from 1539 -1700. Of particular interest in this section are Dozier's description of the power struggle between Spanish church and state, his clear explanation of the 'encomienda' system and his account of the effects of Spanish rule on Pueblo life.

Hackett, Charles Wilson and Shelby, Charmion Clair. **Revolt of the Pueblo Indians of New Mexico and Otermin's Attempted Reconquest 1680 -1682.** Albuquerque: University of New Mexico Press, 1942.

Recognized as the definitive text on the Pueblo Revolt, these two volumes with introduction and annotations by Charles Hackett are largely composed of translated Spanish documents dating from August 9, 1680 - June 25, 1682. Though the introduction is scholarly and detailed, it remains very readable and provides good background information for teachers. The contemporary Spanish records give upper level students an excellent opportunity to work with primary source material.

Josephy, Alvin M. Jr. **The Patriot Chiefs.** New York: The Viking Press, 1961.

The lives of nine chiefs from different tribes and different times come together in this composite character study of Indian leadership. Chapter III, "Pope and the Great Pueblo Uprising," focuses on the leadership of Pope. The text tells not only his story, but a detailed history of Pueblo and Spanish life in the Southwest. Though the post-revolt period is described only briefly, enough information is presented to begin class discussion of the circumstances leading to the return of the Spanish in 1692. The vocabulary is difficult, but the "story" style is very readable. The details Josephy includes create a vivid picture of 17th century Pueblo life.

Terrell, John Upton. **Pueblos, Gods & Spaniards.** New York: The Dial Press, 1973.

Chapters 5 and 6 of **Pueblos, Gods and Spaniards** cover envent from 1680 through the "reconquest". Though the reading is somewhat dry for students, certain descriptions do provide good material for class discussion. For example, in describing the return of the Spanish in 1692, the text reads that the leader, Tupatu, "bowed and knelt down with great solemnity . . . ." Would a Pueblo leader, a Pueblo *revolutionary* leader bow down and kneel before the Spanish or is this simply the way Spanish documentors have recorded the event? Learning to read with a discriminating eye is an invaluable lesson for students to learn.

Tricentennial Commemoration of the Pueblo Revolt. A Publication of The All Indian Pueblo Council Tricentennial Commission, 1980.

This short pamphlet explains the significance of the Tricentennial celebrations of 1980. Two main passages of the text may be useful to classroom teachers. One, by Joe Sando, gives a very brief summary of the story of the revolt; the second, by Alfonso Ortiz, makes a clear and powerful statement on the meaning of "The Pueblo Restoration of 1680."

(For copies of this pamphlet, contact The Tricentennial Office, P. O. Box 1680, San Juan Pueblo, New Mexico, or call Eight Northern Pueblos (505) 852-4265 and ask for The Tricentennial Office.)

MEDIA

The Pueblo Revolt Continued. A videotaped lecture by Thomas E. Chavez.

The Pueblo Revolt Continued was a lecture given at The Indian Pueblo Cultural Center by Thomas E. Chavez from the History Bureau of the Museum of New Mexico. In this lecture Mr. Chavez presents a humanistic view of the post revolt period. He discusses the nature of the Spanish "Conquistadores" and the dilemma the Pueblos faced as they tried to return to the ways of the past. In emphasizing the continuity and interdependence of historical events, his material provides an excellent "starter" for a discussion of the period following the revolt. (This videotape is available at the Santa Fe Indian School.)

THE LAST KNOT

A play by Margery Goldman

THE LAST KNOT

A Play about the Pueblo Revolt of 1680

written by Margery Goldman
cover design by Louis Baca

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To Angelina

CAST OF CHARACTERS *(in order of appearance)*

OLD MAN

NANA KAA: – *elder from San Juan*

AGÓYÓ: – *elder from San Juan*

ANTONIO de OTERMÍN: – *Spanish governor of New Mexico*

GUARD

FRANCISCO XAVIER: – *Spanish Secretary of Government and War*

TACU: – *leader from San Juan*

PO?P'AY: – *medicine man from San Juan; leader of The Pueblo Revolt*

SACA: – *leader from Taos*

CATITI: – *leader from Santo Domingo*

TUPATÚ: – *leader from Picuris*

CATUA: – *young runner from Tesuque*

OMTUA: – *young runner from Tesuque*

NICOLAS: – *leader from Tesuque*

OBI: – *leader from Tesuque*

FIRST SOLDIER

SECOND SOLDIER

SPANISH OFFICIAL

SPANISH PRIEST

MESSENGER

WAR CHIEF

PROLOGUE

A smell of pinon fills the room. An old pueblo man slowly enters and seats himself in front of the curtain. The old man sits for a moment, then looks up and out to the audience.

OLD MAN: Welcome my friends. Come in and sit down. Have some coffee. It's good and it's hot. There's chili on the stove. Forgive me for not getting up but an old man's bones move slowly, like the turtle's.

They tell me you've come to hear the story of 1680 – the story of our pueblo's stand for freedom. That was an important time in our people's history. For a hundred years Spanish explorers had been coming up from the South seeking new lands and new riches. When these strangers first came to our land, our people welcomed them. This was the Pueblo way. But the Spanish brought with them customs our people had never known. They demanded more than we could offer. They took our land for themselves and forced us to work as slaves. They changed our system of government. But worst of all, they tried to destroy our religion.

The earth grew imbalanced. Hunger and disease spread over the land. And when our people had suffered enough, when it was clear that the very roots of Pueblo life were being threatened, our people rose up and with one voice they spoke.

Yes, there is much to tell about that time. There is the story of the leader Po?p'ay, whose name you may already know, and the story of Catua and Omtua, the two young runners from Tesuque. There is much to tell – there is much to be learned. So make yourselves comfortable and we will begin. *(Old man takes a drink of water from a gourd sitting beside him)* Back to the year 1675 we will travel . . . to the Tewa village of San Juan . . . . . .

ACT I, SCENE I

San Juan Pueblo, 1675

(Curtain opens on a group of Pueblo People working in the cornfields. Watching them are several Spanish soldiers. In the background, talking and doing light work are some Spanish priests.)

NANA KAA: *(whispering loudly)* They've taken Po?p'ay.

AGÓYÓ: Taken Po?p'ay! When?

(Spanish soldiers turn and look at the two men – silence for a moment.)

NANA KAA: Just this morning. In the early hours the Spaniards came. They arrested him for their crime of witchcraft and took him to Santa Fe. They say 47 of our leaders, from many villages, were taken.

AGÓYÓ: Our leaders – taken – enough! Quickly, pass the word. We'll meet in the secret hours of darkness. Then, with full strength, we will go to Santa Fe and demand their return. These foreigners have gone too far.

(Men return to their work. As the light of day fades, they gather their tools and leave the fields.)

ACT I, SCENE II

Santa Fe.

The Spanish governor, Antonio de Otermín, is seated. A guard stands duty. Otermín's Secretary of War, Francisco Xavier, is also in the room. 70 Tewa leaders approach the governor.

GOVERNOR OTERMÍN: Your business here?

AGÓYÓ: We've come to see how our men are.

OTERMÍN: *Your* men? *Your* men have broken *our* laws. They have been found practicing the ways of the devil. Though it is forbidden, they continue to lead you in the ceremonies of your pagan religion. They are guilty and they have been punished. Three have gone to the gallows. Your great leader Po?p'ay – he and others have been publicly whipped. It may take time, but we will put an end to your superstitions and idolatry.

AGÓYÓ: Release Po?p'ay. Release all our people now! You who came into our land hungry and weak; we gave you food and shelter. We welcomed you and shared with you. But you . . . . . what have you done? Instead of returning our kindness, you have stolen from us. You have killed our men and taken our women. If our leaders are not released, we will leave our homes. We will join with other tribes in war against you.

NANA KAA: We have 10 times your numbers. Should we decide to drive you out of our land, you would be helpless.

(Disturbed, Otermín looks up and is quiet. He then turns to his head guard.)

OTERMÍN: Release them.

GUARD: But . . . . . .

OTERMÍN: *(louder)* Release them!

GUARD: Yes sir.

(Otermín glares at the Tewa men. They return his gaze, then turn and leave. Otermín turns to his advisor and Secretary of War, Francisco Xavier.)

OTERMÍN: I don't like this, Xavier.

XAVIER: Nor do I sir. They've gotten too brazen for my tastes.

OTERMÍN: You'd think they'd thank us for all we've done. Why we've shown them the ways of God. With their own hands we've let them build His house. We've rescued them from the clasp of the devil.

XAVIER: We've pointed out their savageries and show them the ways of civilized men.

OTERMÍN: In any event, I think we'd better keep a close watch on these sorcerers being released – especially that one they call Poʔp'ay. He's a smart fox – who knows what he might be up to.

XAVIER: Yes sir, I'll tell our men at San Juan to keep an eye on him.

(Xavier leaves)

OTERMÍN: *(left alone)* Yes, tell our men at San Juan to keep an eye on him . . .

(curtains close)
OLD MAN comes out.

OLD MAN: Well, Poʔp'ay went back to San Juan – not defeated, but determined that the traditional ways of his people would continue.

He returned to the kiva. He sought guidance. He spoke to other men of the village. "We must be free to continue in the ways of our ancestors," he said. "We must restore fully the ancient teachings. We must reaffirm our roots or the earth will die."[1]

And when he spoke, other men listened. And slowly a plan for freedom grew . . . . . .

ACT II, SCENE I

A kiva in San Juan
A group of men are deep in discussion.

TACU: We've gotten word back from the Jemez, Poʔp'ay, and they agree – the Spanish must be forced to leave. And San Felipe and Cochiti – respected men returning from ceremonies there say those villages will fully support any plans we make.

POʔP'AY: Good, Tacu. I've heard from the south that the Apache are on our side. They've also lost many children to the Spanish slave trade and they're eager for revenge.

SACA: What do you hear from the Tanos, Catiti?

CATITI: Well, I'm afraid they might be a problem. As our plans develop I think we'd better keep an eye on them. I just don't trust some of the generals down there. They're far too eager to please our Spanish "friends."

PO?P'AY: You know, I even have some doubts about my own daughter's husband - Nicolas Bua. I've seen him slipping from the fields several times. He may be passing information to the Spanish. He's another one to watch.

(All men nod their heads in agreement)

TACU: Speaking of watching, Po?p'ay, that Spaniard, Francisco Xavier, has certainly been keeping a close eye on you. What do you think he's up to?

PO?P'AY: I'm not sure. But I've been thinking that the time has probably come for me to leave San Juan. Xavier is just making it too difficult for me to continue organizing from here. He is filled with hatred for our people and our religion. He's warned me many times that if rumors of a revolt continue to reach Spanish ears, I'll be one of the first to pay.

I've been talking with Saca and Tupatú about moving up to Taos and continuing our plans from there. I'd be further from Santa Fe and there are less soldiers there. I think it would be best.

TACU: Then it must be done. When do you leave?

PO?P'AY: Tomorrow at dusk.

(The two men gaze at each other a moment, then embrace)

TACU: Go in strength.

ACT II, SCENE II

Taos. Spring, 1680

Po?p'ay, Saca and other leaders from different villages kneel on the ground, looking at a drawing Po?p'ay makes with a stick as he talks.

PO?P'AY: Do you see what I'm saying, brothers? This is the summer that the wagons will come up from Mexico bringing the Spanish all their supplies — their food, their guns and gunpowder.

SACA: Yes, their supply train comes every third year.

PO?P'AY: And this year that train is going to be late.

CATITI: Of course, Po?p'ay, you're right. The snows were heavy this winter and it has been a late spring. When the Spanish reach the banks of the Big River it will be swollen.

SACA: And the wagons won't be able to cross until the water goes down.

PO?P'AY: Yes, it's true. With the high waters the supply train won't be able to cross until late summer. The time for revolt then, should be when the corn is growing tall. Without their supplies, the Spanish will be growing weak.

SACA: And, their ammunition supply will be getting low.

(All men nod)

PO?P'AY: Good. That is decided. Now we need to discuss our plans for attack. First we must agree on our goal: to be free again. Certainly it will be necessary to kill many Spaniards in our fight – but if we can get Otermín and his forces to walk out of our land, all the better. Let them return to the South. They won't come back.

TUPATÚ: But how do we do that? How do we get them to leave?

PO?P'AY: Once we begin our attack, the officials in Santa Fe must believe all other Spanish forces have been killed. They must think they are the only ones left. All communication between the Spanish of the north and the south must be cut.

SACA: *Are* we to kill all other Spanish forces?

PO?P'AY: There is no other way. If Otermín is not convinced that we mean business, he'll never leave.

In the earliest hours of the revolution, the warriors of each village must kill all the Spanish in their own area. Priests, soldiers, farmers, women and children as well – all must go. When this is done, we will join into larger forces and move in on Santa Fe.

CATITI: When we fight, we must move together. How are we going to get all the villages to attack at the same time?

PO?P'AY: First we will send out a team of runners. They'll carry 2 messages. The first message will tell each village how we are going to attack. The warriors must be prepared. The second message will tell them that the date for revolt has been set and will be disclosed later.

CATITI: That's fine for preparation, but I still don't see how we're all going to attack at the same time.

PO?P'AY: You're right. The timing is very important. What I've been thinking is that several days before the revolt we can again send out runners to each village. This time the runners will carry knotted yucca cords. The number of knots in each cord will stand for the number of days before we attack. Each day one

knot will be untied. When no knots are left – we attack.

SACA: But what about those villages we're not sure about? What if one of them reveals our plan to the Spanish?

TUPATÚ: That's right. Remember what happened to the Piro when the Spanish learned of their plans for revolt.

(All men nod)

PO?P'AY: The Spanish already suspect that some sort of rebellion is being planned. What's important is that they don't find out when. We've got to surprise them.

To those we're not sure we can trust, we will send out a false date. This date must be later than the real one. If we see the Spanish preparing for war, we'll know we've been betrayed by one of our own. If our runners are captured in this mission, they can give Otermín the wrong date also. He'll believe them.

CAPITI: A good plan . . . . . let's hope that it works.

PO?P'AY: It will work. *(pause)* The life of The Pueblo People depends on it.

ACT III, SCENE I

August 9, 1680

The village of San Cristobal, just south of Santa Fe.

Several tribal elders sit, talking together. Two young runners from Tesuque, Catua and Omtua, come running in, carrying a knotted cord. They approach the group of men.

CATUA: *(proper greeting)* We come from the north with word of the revolution. All villages must begin to prepare.

OMTUA: The war chiefs say that the time to fight has come.

(2 men look nervous. Boys look at them carefully)

CATUA: The battle is soon to begin.

(The men look at each other. Noone speaks. One stands up and runs out. Lights focus on Catua and Omtua who are left standing and looking at each other.

ACT III, SCENE II

That same afternoon. The village of Tesuque. Catua and Omtua come running in, breathless. They rush to find two officials, Obi and Nicolas.

OBI: Back so soon? The two of you really are fast runners.

OMTUA: There's trouble. It's true. What you said would happen, happened.

CATUA: We did as you instructed. When we reached San Cristobal we found the general there.

OMTUA: We told him the time has come. But he acted strange, as you said he might. We followed your instructions and told him of the revolt.

CATUA: Yes, but then he didn't say anything.

OMTUA: No, instead he ran to his horse. He rode toward La Cienega. Things were not right so we came back here as fast as we could.

OBI: It is true. Things were not right. My children, go now and rest. You've done well.

(boys leave)

Nicolas, we were right about the Tanos. They've gone straight to the Spanish. It's a good thing our runners acted wisely and came right back.

NICOLAS: *(shaking his head)* I wonder why some of our people don't do the right thing. We must tell the others what's happened.

(men hurry off)

ACT III, SCENE III

(Boys are asleep in their houses. Great commotion as Spanish soldiers on horseback enter the village.)

FIRST SOLDIER: Where are they? Where are those two runners Omtua and Catua? We know they're here.

SECOND SOLDIER: Tell us now!

(No one says a word. Soldiers begin searching every house. They find the two boys and drag them outside.)

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FIRST SOLDIER: *(tying up their hands)* Alright now, get up on the horses. We've orders to take you into Santa Fe — alive.

(The boys say nothing. As they ride off they look over their shoulders at their friends and family.)

ACT IV, SCENE I

The Governor's Palace, Santa Fe.

The boys are brought in with their hands tied behind their backs. Many Indians watch from the plaza.
The governor and some of his officials are seated around a desk. A guard stands at the door.

OFFICIAL: Nicolas Catua and Pedro Omtua, you must swear now to God to tell the truth.

(Boys stand, silent)

GOVERNOR OTERMÍN: Nicolas and Pedro, we have heard that the Indians of the valley are talking about attacking their friends, the Spaniards. Why would they do this?

PRIEST: And why would your people think of doing harm to their friends, the holy priests?

(Neither answers)

GOVERNOR OTERMÍN: *(annoyed)* Who are the leaders planning this treachery?

CATUA: We're too young to sit in council with the war chiefs. We don't know what they say when they talk to each other.

GOVERNOR OTERMÍN: Then what is the meaning of the knotted cord you brought to San Cristobal?

OMTUA: *(acting very frightened)* These cords come from Po-Se-Ye-Mo. Po-Se-Ye-Mo has told all Indians to regain their freedom four days from now.

XAVIAR: *(leaning over to the governor)* You see, we were right! They are planning an attack. Since this is August 9th, the attack must be planned for the 13th. That confirms the report we got from San Cristobal.

GOVERNOR OTERMÍN: Yes, it is just as we suspected. *(to the guard)* Hang them!

(The guard roughly siezes the two boys and takes them outside into the plaza. Soldiers in the plaza point canons toward the crowd of Indians gathering.)

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FIRST SOLDIER: Come any closer and you'll all be blown to bits.

(Soldiers tie ropes around the boys' necks)

SECOND SOLDIER: Too bad — you're so young.

(The boys try to break away, but the soldiers hold them. They jerk on the ropes and Catua and Omtua are hung.)

ACT IV, SCENE II

Tesuque
A messenger runs into the village.

MESSENGER: Catua and Omtua — they've killed them! They've hung them in Santa Fe.

(Quickly a group of leaders gather)

WAR CHIEF: We will wait no longer. For each of us who has fallen, one Spaniard will now die. We'll send out new runners. Each will carry a cord with but a single knot. The revolution starts at dawn!

(curtains close)
OLD MAN comes out.

OLD MAN: And so at dawn of August 10, 1680, our Pueblo People made their stand. As one united force they moved to rid this land of the strangers who would not allow them to practice their own way of life.

Many Spanish died that day. Many Pueblo People died too, in the fight that followed. But there was no other way. It was clear to our people that if they did not return to the traditions of their ancestors, all would die.

Our people were successful. The Spanish left. Our people cleansed themselves and tried to return to the old ways. And for 12 years they were free from Spanish rule.

In time the Spanish returned and after the Spanish, more settlers came from the East. But the victory of The Pueblo People in 1680 stands strong. It stands as a victory for all people in all times who must struggle for their freedom. And as a victory, it tells us all that the struggle will not die.

[1] Alfonso Ortiz, "The Pueblo Restoration of 1680".

95 "END OF DOCUMENT"